

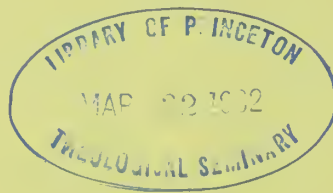
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1894



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No. 34.—NEW SERIES.]

OCTOBER, 1894.

[PRICE ONE PENNY.]

OUR WORLD-WIDE EMPIRE.

BY REV. J. F. T. HALLOWES, BIRMINGHAM.

IN the providence of God our country has become the greatest empire of ancient or modern times. In 1707 England became Great Britain by the Act of Union with Scotland. But long before this, in 1620, the Pilgrim Fathers landed in New England, and the foundations of our colonial empire were laid. Gradually Great Britain expanded into Greater Britain, which now covers one-third of the territory of the globe, includes one-fifth of its population, and is still growing, adding quite lately to itself immense territories in Africa.

Comparing this empire with some of the greatest of ancient and modern times, we see at once how far Greater Britain exceeds them. The empires of Babylon, Medo-Persia, Græco-Macedonia, Carthage, and Rome were smaller far than ours, both for territory and population. This also is true of that "family of great empires which arose (as Professor Seeley says) out of the contact of the Western States of Europe with the New World." In their most palmy days Greater Spain, Greater Portugal, Greater Holland, and Greater France never approached Greater Britain in extent.

Significant, indeed, is this unique expansion. Signifi-

cant, too, is the fact that this expansion has not been followed hitherto by a contraction which has marked the other four empires. To quote Professor Seeley again: "Greater Spain disappeared, and Greater Portugal lost its largest province—Brazil. Greater France and a large part of Greater Holland were lost in war, and became merged in Greater Britain. Greater Britain itself, after suffering one severe shock (the loss of the United States), has survived to the present day, and remains the single monument of a state of the world which has almost passed away."

I do not think that any Christian man who intelligently watches the workings of God's providence in human history will be satisfied to account for this historical enlargement, which has been so rapid and well maintained, by any theories of our martial prowess, our commercial energy, or our genius for colonisation. Whatever may be due to these causes, our world-wide empire has a distinctly religious meaning. Our expansion is directly providential, and links itself with the expansion of another Kingdom, even that Kingdom of Christ "which shall never be destroyed." With all our many faults, we Britons enshrine the purest form of Christianity current in the world. Our churches are mainly Protestant, and the greatness of our empire

facilitates the progress of the true Gospel of Christ. France at one time far surpassed us in her colonial empire. But supposing she had retained Canada, triumphed in India, secured South Africa, and annexed Australia and New Zealand, can it be imagined that the progress of genuine Christianity would have been as considerable as it has been?

Wherever England has planted colonies, Protestantism has been planted too; while the expansion of France, like that of Spain and Portugal, secured the expansion of Roman Catholicism. If, for example, the vast Indian peninsula, with its 295 millions of people, were a province of France (as at one time it seemed destined to be), is it at all likely that our army of Protestant missionaries would be tolerated, or, if barely tolerated, would have half the liberty they possess at present? Since, then, English rule gives everywhere a freedom to the propagation of the Gospel which would be most unlikely under the supremacy of Roman Catholic Powers, it is indeed incumbent on English Christians to make full use of the liberty so providentially accorded. Our immense opportunities are our immense responsibilities. May God give us grace to realise the former and fulfil the latter!

God, who has enlarged our empire, says to English Christians to-day: "Be ye also enlarged." In reference to the missionary enterprise, there are at least three kinds of Christians: those who are merely parochial in their sympathies, those who are narrowly patriotic, and those who are really œumenical. The parochially-minded limit their regards to what they can actually see around them. For them even England has no existence religiously. Only a little less limited in view are those patriotically-minded souls to whom all foreign work is "outlandish." God wants us to be œumenically-minded, and as English Christians belonging to a world-wide empire it is specially our duty so to be. Christ's favourite expression descriptive of Himself was: "The Son of Man." Born a Jew, and brought up amongst a people whose narrow patriotism prevented them from realising their relationship to humanity generally, He chose a title in habitually speaking of Himself which emphasised that relationship. To Christ no man was a foreigner, and to Christians the more they enter into the spirit of their Master, the great race distinctions will be

in no sense barriers to sympathy, prayer, and action, but only convenient lines of demarcation. We are defrauding ourselves, our Lord, and the heathen if our realised environment is measured by any circle smaller than the circumference of the globe.

Especially let us all foster the œumenical spirit of prayer. Through this the humblest Christian may have a world-wide sphere. We may not be able to travel, we can give our thoughts no world-wide currency, but we can give our prayers a world-wide efficiency. By way of the Throne we can teach the world. Who can complain of a narrow sphere for action when God gives him a world-wide sphere for prayer! And if in so great a realm some of us are not at home devotionally, but seem to ourselves to be strangers and foreigners, then let us beseech God that He would so broaden us by His Spirit, that, realising that we belong to the fourteen hundred millions of the human race, we may pray, with much more intelligence and intensity than we ever did before: "Thy Kingdom come, Thy will be done on earth, as it is in heaven." Broadened by the Spirit, we shall add one country after another to our devotional territory, and shall not rest until we can intelligently intercede for the world.



WEEKLY PRAYER MEETING.

THIS meeting is now fully established, and there is an improvement in the attendance. But now that the holiday season is over, and Directors and other friends of the Society who have been away are back in town, we confidently look for a much larger attendance. In deference to representations that have been made to the Secretaries, the Board has slightly altered the hour of meeting. Henceforth this will be from 12 to 1 o'clock, and the meeting will be held each Monday in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions will be heartily welcomed. The following gentlemen will preside during October:—

- October 1st.—Rev. H. Coley.
- „ 8th.—Rev. R. Partner.
- „ 15th.—Rev. N. Hurry.
- „ 22nd.—Rev. Colmer B. Symes, B.A.
- „ 29th.—Robert Whyte, Esq.

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

MANY anxious inquiries reach the Mission House from day to day respecting the safety of the Society's missionaries in China. The alarming telegrams published in the newspapers are well calculated to disturb the minds and distress the feelings of anxious friends. There can be no doubt that the present situation is not without peril, especially for those who are at country stations away from European communities, or the controlling influences of large centres. Apparently there is no reason to fear hostility on the part of the bulk of the resident population, but the Chinese soldiery are an undisciplined and lawless set, who are prepared to plunder their own countrymen or to maltreat foreigners without much scruple, and with very little chance of being controlled by officers. The exemplary punishment inflicted by the Chinese Government on Mr. Wylie's assassins at Neu Chuang is more likely to have a controlling effect than anything else. Consultation with Mr. Lees, Mr. Stonehouse, and other missionaries shows that those best acquainted with the condition of affairs in Tientsin and other parts of North China have less anxiety about the risks of the situation than those who are dependent for their information upon the newspapers. In proof of this it is well to note that Mr. Lees, Mr. Stonehouse, Miss Winterbotham, and Miss Pearson have, without hesitation, started on their return journey, and that they have been encouraged to do so by communications from North China, which show that those who are at present there are not alarmed. The party of outgoing missionaries have been informed that they must use their judgment when they get to the East, and, if necessary, must stop at Hong Kong. The presence at Tientsin of a strong naval force, representing various European Powers, gives assurance that the community there will be protected should any disturbance arise.

The news of the active renewal of French intervention in Madagascar, and of the greatly enlarged demand made upon the Malagasy by the French Government, will cause great pain to all the friends of Madagascar, and creates a very gloomy outlook for mission work. If the Malagasy decline to accede to the demands which M. le Myre de Vilers has been instructed by his Government to make, it seems probable that a strong military expedition may be sent to the island. In that case the disturbance and misery caused by the last war will be renewed on a larger scale than before. If, on the other hand, the Hova Government should yield to the French demands, English missionaries will look with anxiety to the future to know what course the French Government will take in regard to their work. There is little reason to apprehend a repetition of the story of Tahiti, but French Governmental ideas as to the attitude to be taken towards all Christian work carried on by foreigners in their dominions are such as to render it exceedingly difficult for English missionaries to continue to live and labour under their rule. If, therefore, France determines on the subjugation of Madagascar and carries her determination into effect, the work of the London Missionary Society in that island may be seriously disturbed and restricted before long, and it may ultimately be necessary to withdraw, as we have recently done from the Society Islands.

The expressions of grief and dismay in the letters of the missionaries with reference to the stoppage of the Forward Movement are most pathetic and distressing. They cannot believe that any actual stoppage is possible. They feel persuaded that the halt is only temporary, and they are uniting in special prayer, in many of the great mission centres, that the churches at home may be more fully instructed as to the urgent need and critical position of the work in the field, and that a renewed spirit of consecration and sacrifice may find expression in enlarged gifts. It need scarcely be said that in the Mission House the coming winter is looked forward to with very great anxiety as a time of testing. The expenditure of the Society is being rigorously kept down to the lowest limit. In fact, the Directors have up to the present time resolutely refused to make grants which, under ordinary circumstances in past years, would have been voted without question. Additional accommodation is sorely needed in several places as a means of preserving health, but every request has been declined. This may seem unwise policy. It is, however, necessitated by the state of the funds. Unless the income of the Society during the present year is greatly in advance of last year's, and the Centenary Fund grows more rapidly than it has hitherto done, there will be no possibility of meeting such demands, because there will be no reserve fund to draw upon, and the debt with which last year closed will be again greatly augmented. It must be evident, however, that such a condition of things cannot go on. Either the missionaries must be adequately accommodated, or some of them must be recalled. There are some of us who still believe that though the prospect is dark the sun shines behind the clouds, and we wait and look with confidence for the manifestation in due season of the power of God in providing for the needs which at present appear beyond the power of the Directors to meet.

R. WARDLAW THOMPSON,

FROM THE HOME SECRETARY.

AMIDST the crowd of meetings now pressing upon us two deserve special notice.

ON October 10th, at Liverpool, during the Congregational Union meetings there, we have a Centenary meeting, at which J. Hope Simpson, Esq., of Liverpool, will preside. Our historians, Rev. R. Lovett and Rev. C. S. Horne, will speak on the past; Rev. T. Chalmers, of New Guinea, on some aspects of the present; and our Treasurer will prophesy on our future. We are hoping and praying that the Centenary movement throughout the country will receive a great impetus at this gathering. We shall then be introduced to the Centenary Missionary Hymnal which Rev. Stanley Rogers has compiled and is now taking through the press. Special hymns and tunes will be selected from its pages, and rendered by the help of the powerful choir which Mr. Rogers knows how to gather together.

THE other meeting is that at the Mansion House on November 3rd, at 3 p.m., to commemorate the Baker's Coffee House meeting on November 4th, 1794. Sir George Williams has kindly promised to preside. I hope to announce the completed arrangements soon.

THE removal of Finsbury Chapel, just opposite the Mission House, and its replacement by a handsome pile of offices, so seriously injured the light of our rooms that we felt obliged to claim compensation. This was happily granted without litigation, and the Directors at once decided to instal the electric light throughout the house. We are now rejoicing in its brilliant light, and the freedom from the heated and unhealthy atmosphere produced by burning gas. We hope to live longer in this improved environment, or, at least, do our work with less fatigue. Our friends should know that, after paying for the cost of installation, we have close on £100 in hand, which we hope will last some time in meeting the extra cost of the new light,

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE New Year Offering cards, with the accompanying leaflet appeals, are now ready for issue. In deference to the wishes of many friends, we have had the cards made small again, as in former years, the larger-sized ones used last year not having met with approval.

ATTENTION is called to the advertisements on the wrapper of the Centenary Almanac, also of an attractive missionary volume entitled, "The Story of the South Seas." Orders for these I shall be happy to receive.

THE following sets of lantern slides for missionary lecture purposes are available:—

"Missionary Ships"	70 slides.
"A Flying Visit to Antananarivo" ...	55 "
"Amoy and its Out-stations" ...	61 "
"An Evening in South India" ...	61 "
"Life and Work in New Guinea" ...	54 "

A new set, illustrative of the early history of the Society, is in course of preparation.

GEORGE COUSINS.

HOW THE SOCIETY'S FUNDS ARE EXPENDED.

HEREWITH we supply our readers with an analysis of the Society's expenditure for the past two years. The two principal items of interest and importance are those of expenditure in support of missionaries and their work, and the cost of administration and collection of funds. Every sovereign that has been spent during the past two years has been expended in the following proportions:—

MISSIONS.	Year ending 31st March, 1893.	Year ending 31st March, 1894.
	£ s. d.	£ s. d.
China	0 2 11	0 2 6½
North India	0 2 4½	0 1 7½
South India	0 3 7½	0 3 4
Madagascar	0 2 6	0 2 6½
South Africa	0 1 2½	0 1 2½
Central Africa... ..	0 0 8½	0 0 7½
West Indies	0 0 0½	0 0 0½
Polynesia	0 2 11½	0 2 0½
Missionary Ships	0 0 9½	0 3 2
Preparation of Missionaries...	0 0 1½	0 0 2
Retired Missionaries, Widows, &c...	0 0 9	0 0 8
Total in the direct service of Missions	0 18 0	0 17 11½
Collection of Funds, Administration, and Publications	0 2 0	0 2 0½
	£1 0 0	£1 0 0
Foreign	90 0 per cent. ...	89 895
Home	10 0 " ...	10 105
	100 0	100 000

PROCEEDINGS OF THE BOARD.

Board Meeting, September 11th, 1894.—Mr. A. J. SHEPHEARD in the Chair. Number of Directors present, 78.

Offers of service from several Australian candidates were received, but the consideration of them was deferred till January next.

The Secretaries were authorised to arrange for a Missionary Conversazione on October 19th, for cultivating closer relations with Guilds, Young People's Societies, &c., in London.

The Home Secretary reported that the Lord Mayor had kindly granted the use of the Mansion House for a meeting on Saturday afternoon, November 3rd, in celebration of the hundredth anniversary of the meeting of eight ministers held in Baker's Coffee-house, on November 4th, 1794.

The Rev. G. H. Bondfield, of Hong Kong, having been invited to become the Agent of the British and Foreign Bible Society in China, the Directors, while greatly regretting the severance of his official connection with the Hong Kong Mission, expressed their satisfaction and congratulation that he had been chosen to fill so important and responsible a position.

The Board received with much regret the news of the Rev. W. E. McFarlane's repeated and serious indisposition in Mongolia, and approved his action in deciding to return at once to England.

The Board accepted with much gratitude the generous gift, by two friends in Berhampur, of a substantial house and some acres of land, in the neighbourhood of the Gora Bazaar.

The immediate return to England of the Rev. J. Knowles, of Pareychaley, on sick leave, was sanctioned, and the return of Miss Gill, of Mirzapur, on furlough in the spring of next year was agreed to.

At five o'clock the meeting was made special for the reception of the following missionaries, the Rev. J. P. Gledstone presiding:—Rev. R. Winsor, a missionary of the American Board, from India; Revs. E. P. Rice, B.A., from Ohik Ballapur, J. L. Green, from Demerara, and W. N. Lawrence, from Aitutaki, and Miss Mary Roberts, from Tientsin; Rev. Jonathan Lees and Mrs. Lees, returning to Tientsin; Rev. J. Stonehouse and Miss Pearson, returning to Peking; Dr. Elliot Curwen, proceeding to Peking; and Miss Whitmee, proceeding to Tientsin to marry the Rev. A. D. Cousins. Special prayer was offered by Mr. R. F. Horton, M.A.

YOUNG PEOPLE'S MISSIONARY CONVERSAZIONE.

THE Directors have long been desirous of getting into closer touch with the various young people's societies, guilds, bands, and Bible-classes connected with our churches, in the hope of both imparting and gaining spiritual force and enthusiasm for the Kingdom of God, and with this end in view have enlisted the aid of the Young Men's Missionary Band.

Arrangements have been made for holding in the Memorial Hall, Farringdon Street, E.C., on Friday evening, October 19th, a Young People's Missionary Conversazione. Tea and coffee will be served in the Library from six to seven p.m., and opportunity, be given for an hour's friendly intercourse. At seven o'clock the visitors will adjourn to the large Hall, where a meeting, with intervals for music, will be held.

The Rev. C. S. Horne, M.A., of Kensington, will preside; the Rev. James Chalmers, the famous pioneer missionary, recently returned from New Guinea, Mrs. Colmer B. Symes, and other friends will speak, while the choir of Park Chapel, Crouch End, under the direction of Josiah Booth, Esq., have kindly made themselves responsible for the musical part of the programme.

QUEEN MAKEA.

THE Rev. J. J. K. Hutchin, of Rarotonga, has sent us a photograph of Queen Makea, the head of the Cook's Group Federation. She is standing on a native mat, and her stone house, built of coral, forms the background of the photograph. Mr. Hutchin judges that Queen Makea is about fifty-five years of age; and she has been the chieftainess of the district of Avarua for the last twenty-four years. She has a strong will and great common sense; and though she is not without faults, she has the good of her people at heart, and is highly esteemed by all the foreigners resident on the island as well as by her own people. She loves the Word of God, and is a sincere Christian, anxious for the spread of the Christian religion. We hope that she will be spared for many a day to rule over her people and to act as the head of the Cook's Group Federation.

A few months since Queen Makea was favoured with a visit from the Governor of New Zealand, the Earl of Glasgow, who was accompanied by his Countess and by other ladies, and a number of officers and gentlemen. During this State visit there were numerous festivities, one of which Mr. Hutchin thus describes:—

"On Friday, the 30th, the village of Avarua was *en fête*, for the people were to make their presents to the Governor

and his party on that day. Soon after the church service in the early morning, the drums began to beat and the people to gather together. The scene in Makea's grounds was pretty in the extreme. The bright, deep-blue sky overhead; in the distance the reef, fringed with the white foam of the crested waves; beneath the feet the green velvet of nature; around

the tall palms, bowing gracefully their heads to the passing breeze; in front the picturesque groups of the natives, and the glorious sunshine harmonising the whole. The women of Tukuvaive, one of the divisions of this village, were dressed in white muslin, trimmed with blue, and their white bamboo hats were also trimmed with the same material.

"The women of the three western divisions, Teotue, Ruatonga, and Avatiu, were dressed in white muslin, trimmed with red; the trimming of their white hats was also of the same colour. The women of the eastern divisions of the village, called Tupapa and Marae-renga, wore light rose-coloured print dresses. All the men of the village wore white singlets and black trousers, with a kilt of hibiscus bark over the trousers. Each division in turn presented their gifts to the Governor and party; first came the

eastern divisions, then the middle division, and then the western ones. The young men and women in separate lines came on to the sound of the drum, running, then halting, then running again; they moved their hands, threw



QUEEN MAKEA.

themselves into all sorts of postures, and yet kept capital time and unity of movement. When they were only some twenty yards distant, a number of people would advance, holding a mat, the leader shouting out the name of the party for whom the mat was intended, until they laid it at his or her feet. Every one of the party received a present of some sort; according to native custom it would be very improper to omit any one of the party. Mats, hats, fans, native cloth, native food, were presented in abundance. In the afternoon the districts alternately sang, danced, or gave a native play.

"The songs were in honour of the Governor, or the chiefs. I give you a translation of one of the songs, which took my fancy, as it was sung to a very pretty tune:—

"SONG.

"Blessings on you, O Makea, O Makea.

Blessings on you, O Governor, O great Governor,
Giving us government and protection.

"This is the second year that Rarotonga has been well governed.

This is the word, O people of Avarua, praise the Protectorate.

"O Tupapa, O Te au o Tonga, let us bring presents to the chief, Makea;
For the Governor has come who rules over you.
May he live for ever."

"The other songs were of a similar character to this one; some of the airs, however, were prettier than others."

VISIT TO NGATANGIIA.

"One day the Governor and party went to Ngatangia, a settlement at the east end of the island, and were entertained by Queen Pa, who is the oldest of the Arikis, having held her position for thirty years. The three settlements of Matavera, Ngatangia, and Titikaveka, which are under her rule, were gathered in the grounds before her house; presents were made, followed by the usual feast; and in the afternoon posture dances and native plays were given for their entertainment. The natives of Titikaveka especially distinguished themselves. One of the plays was the catching of a whale. The captain spoke pigeon-English; and his peculiar English, together with the antics of the whale, kept the people laughing continually. A torea (a Rarotongan bird) and a crab were also walking about the lawn during the afternoon.

"On the Thursday, at 2 p.m., the marine flag of the Cook's Federation was hoisted by His Excellency the Governor at Parliament House. The greater part of the adult population of Rarotonga was present, including the three queens and many of the under-chiefs. F. J. Moss, Esq., British Resident, made a speech, in which he referred to the presence of the Governor and party, to the past successes of the Federation, and referred with hopefulness to the future. Then prayer was offered by myself, and then His Excellency the Governor made a speech advising the people of the Group to work together and avoid little jealousies and divisions. He illustrated effectively his remarks by narrating the fable of the father and the bundle of sticks.

"In the afternoon of the same day, at 5 p.m., the party left, amid the good wishes of the entire population, both whites and natives. The whole party made themselves pleasant and agreeable with everyone.

"Dr. Collins was very kind in giving medical aid to the natives during the week, and performed one or two operations. His Excellency the Governor was pleased to hear that the Society intended to start a Boarding School for the training of children in the English language; and kindly gave me a contribution of £5 towards the undertaking. Captain Elliott, A.D.C., also gave me £1. We hope the visit of the Governor and party will be productive of good in drawing these people closer to the people of New Zealand. Further, if unity and goodwill take the place of division and jealousy, one great purpose will have been realised. Only thus can they proceed on the path of civilisation and progress which they have entered; only by unity will this experiment of an aboriginal people governing themselves be brought to a happy and successful issue."

EDUCATIONAL WORK AMONG THE HOVAS, MADAGASCAR.

EDUCATION is yearly becoming a more important factor in Mission work in Madagascar, especially in those parts which have had the Gospel longest. The future of the Malagasy Church depends, with God's blessing, upon its intelligence quite as much as on its devoutness and fervour. It is, therefore, very satisfactory to observe how the Institutions which are most closely connected with the progress of education are growing in efficiency in every respect.

The College has had a larger number of students in its classes than for several years past, and the new men seem full of promise. The arrangement with the Medical Mission, by which their first year's students come to the College for their preliminary scientific classes, while the senior students at the College go to the hospital for some elementary instruction in medicine, still works well. The senior students have also attended the classes at the Normal School on the subject of school management. The special effort made by Mr. Sibree at the close of 1892, to get pastors and preachers of the village churches, who had not been properly trained, to come to classes started for their benefit, has proved a great success. Mr. Sibree says: "I commenced four classes, two on two mornings of the week, and the attendance at these has been very encouraging, averaging during the year from sixty to seventy. I teach Scripture introduction, exegesis, theology and homiletics, and I have reason to believe that these classes are of service to many who attend them, and are much appreciated." There are thirty-seven theological students and eleven probationers who have not yet been fully accepted; twenty-three medical students and eighty-five pastors and teachers in

attendance at classes. Mr. Sharman, who has now completed his first full year of work, has been surprised and delighted with the intelligence and aptness to learn displayed by the students, and speaks warmly also of their earnestness in Christian work. Mrs. Sibree and Mrs. Sharman are paying great attention to the education and, so far as is possible, to the training in domestic matters of the students' wives, and have regular classes with them week by week. Many of them are still very ignorant, and unfit for the position of influence which they will

under my care. After consultation with the Committee, I decided to receive 100 more, making it a condition that they should be unable to read. In five days the 100 was filled up, and I had to refuse twice as many more. Each child paid two shillings as an entrance fee, and with this sum I was able to buy all the new furniture required, and keep a little over for payment of the extra teachers. The school has now four departments:—Students, 83; Practising School, 160; English Department, 107; Infant School, 100; total, 450.



REV. J. RICHARDSON, MR. JOHN RICHARDSON, AND NORMAL SCHOOL STAFF.

occupy as the wives of evangelists, but the results of the educational efforts of former years are now beginning to be seen in the increasing number who have already had some instruction from the wives of missionaries, or who have been scholars at the Girls' Central School.

The Rev. J. Richardson gives the following very satisfactory report of the year's work in the Normal School:—

"The past year has been the happiest and most successful year of all the twenty-two I have had charge of the Institution. The progress made by the 'infants' whom I took in five years ago, and whom I can no longer call 'infants,' caused the parents of other children to desire to place theirs

"In 1892, with 350, it was the largest school in the city; its numbers now exceed any of the other high schools by more than 170 pupils. Only one student completed his course in June, and he obtained a certificate of the first class, and passed in all the honours subjects—English, Euclid, Algebra, Drawing, and Singing (Tonic Sol-fa). There were ninety applicants for admission to be trained as teachers, twenty of whom passed the examination and were accepted.

"The weekly prayer-meeting has been well kept up under the superintendence of my son John."

In the absence of Mr. Thorne, Mr. Richardson has been

the responsible head of the Palace School, and has daily devoted a couple of hours to training the two senior classes and four of the eight native teachers in English. Mr. John Richardson has been the chief assistant, and practically the headmaster. The school has had a very successful year. Two hundred and thirty-three pupils were in attendance, and the number might have been doubled if there had been accommodation for them. The first public examination of the school was held in July, conducted entirely in English, and was very satisfactory. The expenses of the school, beyond the salary of the European teacher, are entirely met by the Palace Church.

The Girls' Central School has prospered in its new building, and is becoming more and more of a training school, as well as a place of education for girls. Until August the attendance was very regular, then came an epidemic of influenza, which had a very marked effect for some time. Notwithstanding this, there were 235 names on the roll at the end of the year; the largest number present was 227, and the smallest 155, the average being 198. Miss Craven says:—"During my classes on school management with the pupil teachers, I became convinced that they needed more regular practice in teaching than that afforded by supplying the place of absentees, and so decided to admit a limited number of little ones to form an infant class, each one paying an entrance fee of 2s. The class is very popular, many more than could be received seeking admission, and the applications for next July are very numerous. The class is taught by the pupil teachers, who take the duty in turn, two together for one week at a time. The girls' prayer-meetings have been held regularly with an attendance of about seventy; that of the elder girls is frequently conducted by one of themselves, and Miss Briggs has taken it under her special care; the monthly collections are generally devoted to the relief of needy families, and occasionally the girls buy material and make garments for some poor children whom they know to be without. We may fairly conclude that the majority of those attending the prayer-meeting are true Christians. The teachers have met at my house weekly during the year for prayer and discussion. Looking back, we may certainly say that the past year has been one of progress in many ways. Some have gone back, while others have not yet made any advance in the right direction, but we believe that many have been helped and strengthened in the Divine life."

In the absence of Mr. Lord on furlough, Mr. Richardson has kindly superintended the work of the native inspectors of elementary schools, and reports as follows:—

"The senior inspector visited the Sihanaka in July, and was of great use to Mr. Mackay. Both have done their work in a thoroughly honest and praiseworthy manner. The statistics show a falling off in the number of children examined when compared with last year, but this is entirely owing to the influenza epidemic, which caused the closing of all schools for several weeks, and made it impossible for many

children to come to the examinations, to say nothing of the death of many. For the purpose of comparison I have placed the numbers of last year by the side of those for 1893:—

	1893.	1892.
Number of Schools examined	721	660
" " passed in		
Scripture	668	519
Number of Schools passed in		
Grammar	122	129
Number of Schools passed in		
Geography	120	114
Number of Scholars examined	27,483	28,519
" Slates brought to		
examination	12,719	o { 11,335 (?) 13,350 (?) }
Number of Testaments		
brought to examination ...	14,572	13,026
Number of passes in Reading	11,947	10,472
Writing		
and Dictation	7,972	7,943
Number of passes in Arith-		
metic	6,173	5,849

—See Annual Report.

THE LATE DR. ANNIE WARDLAW JAGANNADHAM.

ON July 26th last there passed away at Vizagapatam, South India, one who, though not directly connected with the London Missionary Society, yet should at least be remembered in the pages of the CHRONICLE. Annie Wardlaw Jagannadham was the second daughter of the Rev. P. Jagannadham (native missionary of Vizagapatam), one of the best in the ranks of Christian Hindus labouring for the salvation of their countrymen. The record of the whole family is a unique and beautiful one, bearing testimony to the power of the Gospel. The father was a Brahman, quiet, educated, refined, brought to a knowledge of the truth in the Mission School under Dr. Hay's teaching; the mother an orphan girl of low caste, yet shrewd, sensible, and a devout Christian. Their six children have proved themselves worthy of their parents. The eldest daughter is the wife of Mr. D. Lazarus, B.A., the head master of the Vizagapatam Mission School, and she is one of the most faithful Christian workers it is my privilege to know; the eldest son, Richard Hay, has taken medical diplomas at Edinburgh, and is now serving as a doctor in India; another daughter is a B.A. of Madras, and is married to a barrister of South India; one son, Willie Gordon, died whilst studying in the Christian College, Madras; the youngest is still there. Annie was the first native Christian lady in the Madras Presidency to pass the Matriculation Examination of the Madras University. She then studied for three years in the Medical College of

* The figures 1,335 only appear in the 1892 schedule, so I cannot say whether to add 1 to the beginning or 0 at the end.

that city, completing her education in England in the Women's Medical School, Edinburgh. At the end of her course, having obtained the diploma of L.R.C.P.E., she was appointed house surgeon in the Cama Hospital, Bombay. Into this work she threw herself with characteristic energy and devotion; and it is to be feared that the early death, which those who knew her now mourn so deeply, was largely due to her self-denying labours on behalf of the sufferers in the hospital. She contracted some painful disease of the throat, and though for a time she kept the dangerous nature of her complaint to herself, she at length felt obliged to leave her post and retire to her parents' home. All that could be done for her was done, but she gradually sank and died, leaving her father and mother almost heart-broken at their great loss. She was but thirty years of age at her death; but the fresh young life had been well spent in true, though unostentatious service for Christ. Writing of her last moments, her sister says: "Annie was telling me of a number of things which she wished to have done, when I said: 'Annie, let me ask you one thing nearest to my heart. Do you feel that you are going to Jesus? Are you afraid to die?' 'No,' she replied; 'I have lived a pure life, and have been conscientious in all my duties, but my trust is in the Lord Jesus Christ.' I then said: 'What a comfort it is that we have not to trust to our good works, but simply to the Saviour,' and so we conversed for some time. Seeing her mother weeping she bade her not to cry. 'I am going where I shall not be idle, but shall be given some better service still; and you, mother, will follow me soon.' Pointing to the wall, she bade her parents look at the words hanging there: 'Severed only till He come,' and 'With Christ which is far better.' Repeating these words, she said: 'I shall wait for you; you will join me soon! That is all!' She suffered much, but was very patient and resigned."

The spectacle of these two sisters thus calmly conversing on the deathbed of one of them, not a generation separating them from the terrible heathenism of the land in which they live, is a beautiful and impressive one. The Gospel is still "the power of God unto salvation to them that believe." Many would have persuaded Annie Jagannadham to unite herself with the L.M.S., and become a medical missionary; but, with her usual independence and modesty, she preferred to take her own course, make her own way, do her own work. This, in the providence of God, has been granted her; and though the course has been short, it has been bright and useful. Now, doubtless, some of the saints who have gone on before—Wardlaw, after whom she was named, and Hay, to whom her father owes his Christian life—have received her to the better home with joy. Above all, we question not that the Great Master Himself has received her, and granted to her a place in the "better service" of which she spoke.

H. J. GOFFIN.

A JOURNEY RICH IN PROMISE.

Niamkolo, Lake Tanganyika,

March 21st, 1894.

IT has been my privilege to begin, carry out, and finish a visitation of the villages of the Alungu, on the mountains at the south end of the lake, and in the Liendwe Plain, and on the banks of the Lovu, and also most of those lying on the shores of the lake between here and Liendwe. The one, or at most two, exceptions were due to the fact that the people usually live in their gardens during a certain part of the rains, and leave their village homes.

During this journey I was able to speak to over 4,000 people in their own tongue, and tell them of God, who He is, His message to us, and our aims and objects as missionaries residing amongst them. May the Word indeed take root and bear fruit in the days that are to come!

I was impressed with the fact that the majority of the people have lost faith in many of their old customs, and have abandoned them, and are now in a very favourable state for the reception of the Gospel, and are attentive to hear about God and His relations to us men, and what is our duty to Him.

On February 12th, 1894, the porters having been selected, and three principal men from the village to go with me, and the loads given out, we started to the sound of the drum, and amid the good wishes of our comrades and the people for a safe and prosperous journey. The road led us through three plains, intersected by hills, to the base of the mountains, the ascent of which began about ten o'clock, and was accomplished in about two hours. From the top a wide and extensive view of the lake is obtained, and it was more than probable that we stood on or near the spot from which Livingstone many years ago saw the lake first. How different our circumstances, and what reason have we to thank God for His marvellous lovingkindness to this land!

After finishing the ascent we still had an hour's walk before us before we reached the village called Ombwe, with a population of some 250 or 300 people. On our way we were drenched to the skin, and arrived in a poor plight. However, we soon made ourselves comfortable and dry; in the evening we gave the people a magic lantern exhibition illustrating the life of our Lord Jesus Christ, with slides of animals also. To enable the people to see and know us, we stayed the next day, during which we had an opportunity of attending to the sick. In the afternoon, through the headman of the village, the people were called together, some 150 to 200 coming, and to them, in simple native fashion, the truths that God is the Source of all, our Father and Preserver, that He is Omnipresent, what is His law for us, and what our duty to Him, were made known. This the natives called talking the "mulandu," and at this I made the greatest effort in all the villages to set before them the truth. In the evening they assembled again to see the

magic lantern ; by this method truths heard in the afternoon could be deepened and enforced in another way, appealing more to the senses.

The next morning, after a pleasant journey of five hours through a beautifully-wooded country, watered by several streams, and past at least three sites of deserted villages, we reached the village of Niente. Our approach was heralded by the beating of the drum, according to native custom. We were welcomed by the headman and his people, the chief being away on a journey. In the afternoon we met the people in conclave, and told them God's message, and then in the evening showed the magic lantern. The next day we stayed here, as we heard there was another village near, to which we went, taking a Tract Society's Natural History picture-roll. We arrived in about one and a half hours, stayed and had a chat with the people, and then returned to our camp, where, in the afternoon and evening, we had opportunities of further instructing the people.

Next day saw us on a five hours' march to the village of Kipopo. The road lay through forest land. We found this village a small one, the chief being a relative of Chungu's. Here we saw evidences of the worship of ancestors in the shape of five small mud houses, with two openings, one on either side, in which at certain times they placed food and drink ; then all the village assemble, and there is a feast.

We stayed the afternoon and night, and had an opportunity of combining the afternoon and evening instruction in one by the aid of the lantern and a short address.

In the morning a drizzly rain was falling ; but after a little it cleared up, and we made our way through beautiful forest land, the abode of the elephant, to Chungu's village. When approaching near, we sent on two of the men to apprise the chief of our coming, and he received us on our arrival near the village in good native style. We found he had a village which contained at least 400 people when we were there ; and we were told that many were away, living in the fields, often at considerable distances from the village, *e.g.*, some had gone six hours away. This is a very common custom towards the close of the rainy season. I stayed here Saturday, Sunday, and Monday, having a meeting with the people each afternoon and the magic lantern each evening. In this way the people were able to hear much of the way of life. At the last magic lantern exhibition fully 400 were present. As for the chief himself, he is a man of sense and decision, and one who will be obeyed, though giving way occasionally to drunkenness. That he alone has withstood the Awemba and Alangwana combined in fair fight, when all the other chiefs fled, is one testimony both to the number and power of his people, and of his hold on them and power of management. He visited us at Niamkolo last year 1893, and is coming again shortly.

Leaving on Tuesday morning, with the chief's eldest son as our guide to the next village, we passed through pleasant rolling forest land to the village of Mtutu, a distance of

some two-and-a-half hours. This village is situated on the spur of a hill, from which the lake and a wide tract of surrounding country is visible. I was cordially received by the chief and a number of his head men, after the tent had been put up. I was the observed of all observers, especially of the women of the village, who had not seen a white man before, and watched all my actions, not for one hour, but for five. It was delightful to come amongst such unsophisticated people. They listened well to the truth we taught, enjoyed looking at the pictures, and especially the magic lantern when I took it to pieces to clean it. The chief came and besought me to stay the next day, so that they might all hear the words well. This I did. In the morning I had a two-hours' walk to visit a small village called Mulongo, with some eight or ten people in it. This searching out the people impressed them, and the expressions used were : "He loves us." It is so different from their own actions to one another. Afternoon and evening we had opportunities, by word of mouth and by the lantern, of impressing Christian truth on the people of Mtutu as on the previous day.

Thursday we were on our way to Liendwe ; leaving the village we descended, and, after a short time, crossed a beautiful rapid stream, and, ascending its opposite bank, soon entered upon a charming glen in the hills, just such a spot that one seeks wherein to enjoy Nature, and to find that balm and soothing, so marked by its absence in city life. Two and a half hours brought us to a small village with some fifty inhabitants. Here we entered, and stayed some two hours, speaking to them of the way of life, and resting, for it was raining. The chief presented us with two baskets of food and two fowls, for which we were very grateful, and gave him in return a piece of soap. Our path then led us along the crest of a hill, and after an hour and a half we began to descend, and arrived in another hour at the first village in the Liendwe plain, having come down some 3,000 feet. We soon found the difference in temperature. The people in the village where we camped numbered some forty, and listened attentively as I spoke to them.

Next morning we again set out, but this time our march was short, some two and a half hours, the most part of which lay on a big hill in the plain, which gradually slopes down near to the Liendwe chief Kitimbwa's village, in which there were, at least, some 500 people. The Liendwe plain is one long stretch of level country, bounded by hills on all sides, with higher land in parts. It is some eighteen miles long, and eight miles broad, watered by the Lovu, a large, deep and rapid stream, capable of carrying the *Morning Star*, and even the *Good News*, in places. It is studded with villages of Alungu, and Alungu and Alangwana together, and contains a population of, at least, 2,000 people. Following the river to its mouth, another 1,000 are easily accessible, and at about two days' journey fully 1,500 more, and these, many of them, perishing for lack of knowledge of the way of salvation.

Friday saw us encamped in Kitimbwa's village as our centre, from which on Saturday I went to visit five villages. Again, on Sunday, I had the pleasure of Mr. Purves' company. He had brought the *Morning Star* from Niamkolo, to enable me to finish the visitation of the villages near the lake shore. Each day, as far as possible in the central village, we spoke to the people in the afternoon, and used the magic lantern in the evening.

On Monday morning I went on board the *Morning Star*, and we dropped down the river, which winds extremely, and runs close to the beautiful wooded hills. On our way down I got out, opposite a small village, and visited and spoke to them; and then returning, walked down the banks of the stream, to another village, called Kisiki, on an island, near which the *Good News* was built. At this village the *Morning Star* was anchored. We had an audience of about 100 people, while we spoke to them of the way of life. Leaving here, in about half an hour we came to another village on the other bank, formerly a large one, now reduced by Alangwana raids. Some seventy-five people listened attentively to the Word of Truth.

Another hour brought us to the mouth of the stream, where we anchored near a small village containing some thirty or forty people; as it was late we rested. Next day Mr. Purves and I crossed the estuary in a canoe, to visit a large village on the opposite side, named Palombwe, containing fully 600 people. They gathered in good numbers, and we both testified for God to them. They listened closely and understood what was said. In the evening we returned in the *Morning Star*, bringing the magic lantern, and gave them an entertainment which delighted them greatly. In the afternoon we had had an opportunity of speaking to the people at the village where we camped, and showing them pictures to illustrate to them God's works, and that He is all in all, and able and willing to hear and help us at any time and in any place.

Wednesday morning we set sail on our homeward journey, and called in at a village about mid-day, where we stayed. After refreshment I walked over to a village. This place, called Kapembwa, was all the more interesting from being at the base of those pillar rocks so justly considered one of the sights of Tanganyika, and which appear as illustrations in one of Mr. Stanley's books. On the top of these rocks there used to be a village and an image—where Kapembwa, the chief god of the Alungu, was worshipped. Some years ago people came from far and near to worship, bringing their offerings; they usually stayed at the village at the base of the mountain, and then ascended, worshipped, and returned. The chief of the village was the officiating person at the ceremonies.

This village of the god is now in ruins, one effect of the work carried on by your missionaries. God be praised.

Thursday again saw us under sail, this time for the village of Saki, which we reached about 1.30 p.m.; the village is on

the hill a little way from the shore. I went up in the afternoon and waited some two hours. Our congregation was not large, owing to the exigencies of cultivating, and driving away the depredators of their crops, keeping the people in their gardens. I saw some thirty. They listened attentively while the Word was spoken to them, as plainly and simply as I found it possible to do, so that its meaning should not be misapprehended. Friday saw us on our way home to Niamkolo, which we reached safely about 12 o'clock, having been on the whole 19 days away.

The expenses of the journey were about £13. I did the journey on foot, with the exception of the time in the boat.

The sight of these people, and such a journey, raise many thoughts and feelings in one's mind and heart. Some are the following:—

How can we carry God's message to them?

How can we most effectually influence them?

There they are; they are willing and ready to listen; they treated us with great generosity and kindness. At every village (except two) food was given us for our sustenance, not for myself only, but for the men as well. They are, on the whole, an impressionable people.

Some of our plans are the following:—

To station Kalulu at Mbete for a few months on trial. If found capable and faithful in that position, to move him on (say) next wet season to Chungu's village. Meanwhile other converts are under training for such work. When he is moved on, place another convert (say) at Ombwe on the hills, a much healthier site than Mbete in the rainy season, and work Mbete from here as at present.

Open up a work at Liendwe by selecting a healthy site and stationing one of our number there, with some of our reliable men; so that, in case of need, he could return here for a time.

Lastly, the visitation of the out-stations and villages on the hills, (say) at intervals of two months or three months, by one of the staff at Niamkolo. By these or similar methods we should bring 5,000 people directly under our influence.

God took me out, led me, and gave me good health, with the exception of some trifling ailments, and brought me home in safety.

I do thank Him for His goodness.

Will you join with us in praying that the words spoken, and the life lived, may abide in their hearts many days as a precious memory, and spring up to glorify Him, whose we are, and whom we delight to serve?

With kind remembrances to all asking after me,

I remain, yours respectfully,

CHAS. B. MATHER, L.R.C.P. & S. (Edin.),

Missionary-in-charge at Niamkolo.



A MODERN CHAPTER OF THE ACTS OF THE APOSTLES.

DEAR MR. COUSINS,—The enclosed is a translation of part of a letter which I have received from one of the native preachers at Kadiri. He is stationed at a village called Nallacheruvu, where, chiefly owing to his faithful

and attracts very many, every year, to the annual festival. The descendants of the poet act as the priests, and travel the country, professing to work wonders in the name of Vemana. Our preacher thus writes :—

"I have an interesting thing to tell. On the 28th of March, the Nallacheruvu festival was held. Venkataswami, the son of Mekala Ramanna (an earnest inquirer), went to



THE IDOL VEMANA AND HIS KEEPER.

labours, an interesting work is going on. Vemana, the "god" spoken of in the letter, in whose honour a yearly festival is held, was formerly a poet who is said to have lived in the neighbourhood, and whose verses are celebrated all over the Telugu country. He wrote much in opposition to the senseless idolatry of the Hindus; yet now, at the shrine where he is supposed to have been buried, the people have placed a most hideous image, which receives daily worship,

the temple of the idol Vemana, and declared that he was no god at all, but that Jesus Christ was the true Saviour. Upon this, the priest and many others said: 'Well! if there's no truth in Vemana, you hold up this umbrella (probably a heavy thing used in the processions), and we'll see!' He agreed, saying: 'If I hold it up, what will you give me?' They replied: 'If Vemana doesn't cause you to swoon, we will give you a hundred rupees; but if you do swoon, you

must give us ten rupees. We'll give you an hour—that's a wager!' Venkataswami accepted the terms, and lifted up the umbrella. The priest and others then prayed to the idol, shouting out: 'O Vemana! thou art here! This man says thou art no god; knock him down!' They also took large swords, with the flat sides of which they beat themselves, offering incense, and making a frightful uproar. The young man kept on praying: 'O Lord Jesus! Thou who treadest down the power of Satan! give me strength!' The people every now and then asked: 'Now is not Vemana God?' to which he loudly replied: 'No, he is not!' This continued for one or two hours, after which they began to be ashamed, and to say: 'After all, Vemana is nothing; he is but an image.' However they refused to pay the rupees."

The writer then goes on to say that, shortly after, Dr. Campbell and Mr. Ure, from Cuddapah, visited the village, and found it still greatly disturbed over the incident. They saw the young man, and encouraged him to stand fast in his faith in Jesus. "Venkataswami was quite alone, for I was absent at the time," writes the native preacher, in evident admiration, "yet the lad did such a thing as this! Nor is this all; for he will go to the stone idols, and declare before all that they are no gods. Krishnaji also (a recent convert) is full of joy over the affair. Thus does God stir up His people!"

Perhaps one cannot highly commend the wisdom of this young man's action; still his faith in Jesus and zeal for Him are evident and pleasing. Many are the villages in South India now where scenes similar to this are being enacted, forming in truth modern chapters of the Acts of the Apostles. Would that the churches at home could read them with discerning eyes and believing hearts! We should then be in no lack of the needful supplies, whether of men or of money. The interest would become absorbing.—Yours very sincerely,

HERBERT J. GOFFIN.

P.S.—I forward a photograph of the idol Vemana, with the man who acts as priest at its side, and the swords with which the beating is performed.

—♦♦♦—
"WOMAN occupies a very inferior position in China. Girls are of small account in a family as compared with boys. A woman is not expected to have any mind of her own, nor to take the initiative even in what is good. If she comes out of the strict seclusion of her own apartments and domestic duties, her influence, according to the sacred books, will prove to be for evil. There is indeed only one wife, 'one correct wife' in a family, but from the oldest times concubinage has been the rule in China. The life of woman in China is truly a hard and inferior one. It is not until she becomes a mother that she shares in the regard due to the higher party in the relation of parent and child. Even then she is bound, if a widow, to obey her eldest son, as she had, in the earlier stages of her life, been bound to obey, first her parents and then her husband. Her position is much the same as it was hundreds or thousands of years ago, except that during this time she has been coming rather more to the front."—Dr. Legge



YOUNG WORKERS' MISSIONARY BAND.—This is the name of a little society which was started last October in connection with the Bromley Congregational Church. Its object is to stimulate in children and young people a deeper and more personal interest in the work of foreign missions. The girls meet fortnightly for a working party, and, during the meeting, missionary books and letters are read, the work of the Society is talked about, the children are questioned on the contents of the *Juvenile*, and are taught new missionary hymns, and sometimes hear an address from a missionary. Besides these, quarterly meetings are held, which all the members are expected to attend; one of these being the well-known "Ship" magic lantern lecture; another an exhibition and talk about curios from China; while in May the Band had its meeting in the form of a visit to the *John Williams*, where it held a short service in the saloon. The day ended with the children's demonstration in Exeter Hall. The members of the Band have collected over £40 for the Society during the year, £31 of which was for the ship; and they mean to go on to larger things next year. A most successful "missionary picnic" brought the session to a close, and sent all the members to their holidays with more zeal for missions than they had known before. It is hoped that similar bands may soon be formed in all our churches.

FORMATION OF LADIES' AUXILIARY AT NOTTINGHAM.—As a result of the Women's Missionary meeting held on June 19th, a local "Ladies' Auxiliary" to the L.M.S. has been formed. At a representative meeting held in Castle Gate lecture hall, on July 3rd, the following resolution was unanimously passed: "That this meeting, representing the ladies of the Congregational churches of Nottingham, duly summoned by announcement from various pulpits, resolves to form a local 'Ladies' Auxiliary' to the L.M.S., having for its objects the fostering of a missionary spirit in the several churches, and united effort for the advancement of the interests of the parent Society." Methods of work were also discussed and agreed upon, and the following officers elected:—President, Mrs. Calvert; Vice-Presidents, Mrs. Langham and Mrs. Manning; Secretary, Miss Williams; Treasurer, Miss Dawson. The address by Mrs. Calvert, which has been published in the *Nottingham Congregational Magazine*, made a deep impression on those who heard it; "and we pray," adds the Editor of that magazine, "it may stir many hearts to find out the true, the Christly attitude towards this missionary work of the Church of God."

NAGERCOIL LACE.

THIS valuable industry was introduced in the Christian Missions of India by the late Mrs. Mault more than half a century ago, and Nagercoil had the honour of being the place where this work was first begun. From that time to the present the work has not only extended and improved under the superintendence of various missionary ladies both at Nagercoil and in the district, but this original centre of the manufacture of lace by native Christian women has had the unique privilege of giving birth to other centres of this industry in connection with other missionary societies in different parts of India. The lace manufactured by the native Christian women of Nagercoil has proved itself of sufficient excellence to gain medals at three exhibitions—namely, at the Exhibition of London, 1851; at the Exhibition at Madras, 1855; and at the Exhibition at Paris, 1867. It has also gained certificates of merit from some other exhibitions. The *Madras Times* of December 1st, 1886, speaking of the exhibits in the Kensington Exhibition, and of lace in particular, says “the best collection of lace is certainly that sent from Nagercoil.” A few months ago a box of very beautiful lace made by the Nagercoil Christian women was forwarded to the Chicago Exhibition by the Government of the Maharajah of Travancore. By this employment many of our Christian women are able to earn something towards the support of themselves and their children; and while they receive help they are also taught to assist others. A small sum is subscribed by each laceworker every month, and at the end of the year the whole is expended in purchasing cloths and jackets for the poor. The lace is also useful in promoting cleanly and industrious habits, and valuable as a means of bringing the women under Christian influence. The profits of the lace are devoted to the promotion of female education in the Mission. Many of our most intelligent and best-educated women received their education in schools supported wholly or in part by the lace profits, and several schools at present are similarly maintained by money thus realised. In Nagercoil Home Station there are about 100 workers. A matron is employed to teach the women, and, when the pattern is thoroughly learnt, they are allowed to take the lace to their own homes. Twice a week they meet at the Mission Bungalow, when parchments and materials are given out for new patterns. The lace is made up into parcels, and sold chiefly by ladies in different parts of India. A. L. D.

MORE VIEWS FROM LAKE NGAMI.

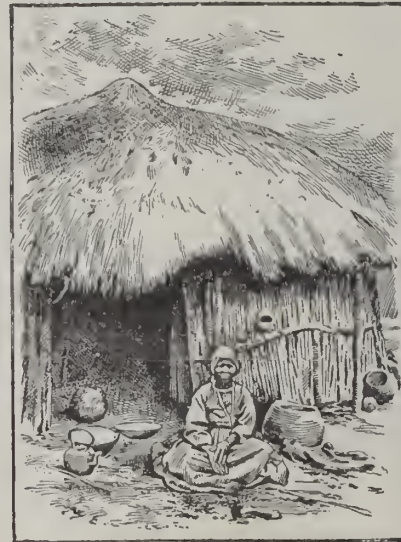
MY DEAR MR. COUSINS,—I send a few remaining photos. You will be glad to hear that we reached this place safely on June 14th. Mrs. Wookey and children all well. All are well here, too, in the missionary circle.



1.—BATAOANA PLOUGHING.

We shall be delayed here some days getting ready for the next 450 miles, but we shall get off as soon as we can.

No. 1 represents one of the first steps made in civilisation by the Bechuanas. I found the Bataoana had amongst them some seven or eight European ploughs. I went to one garden where some of them were learning both to train oxen



2.—MAMAKABA.

THE Friends' Foreign Mission Association, which recently completed the twenty-seventh year of its life, has now a staff of fifty-nine missionaries (wives included), twenty-four of whom are labouring in India, twenty-five in Madagascar, and ten in China. The work of the Association grows in scope, thoroughness, and interest year by year.

and to plough at the same time. After some difficulty, I got them to let me take a photo of them. At first they said it was witchcraft, and so on; but a little patience won them over, and I had a talk with them as well. They asked me to show them how to plough, but, though I tried, I don't think I helped them very much.

No. 2.—This is an old lady called Mamakaba, wife of the former chief, Lecholathebe, and mother of the late chief, Moremi. She it was who took care of Mr. Helmore's children after the disasters of the Makololo Mission, years ago. Mr. Price had reached Lecholathebe's town with these two

working in one of the gardens. They were a laughing, merry group, though the photo is not well taken.

No. 4 is our wagon, outspanned at a tree on the road out from the Lake. The front part has to be protected by raw hide, to keep it from being destroyed by the trees and bush.



3.—MAKOKA GIRLS.

little ones after the death of nearly the whole party; and this is what Mr. Mackenzie says in "Day Dawn in Dark Places" (page 105):—"Mr. Helmore's two surviving little ones were so pleased that assistance was near to them that they joyfully consented to remain during Mr. Price's absence in charge of the servants, and under the special care of Lecholathebe's head wife, who was very kind to them." She is still alive, and one day she very touchingly

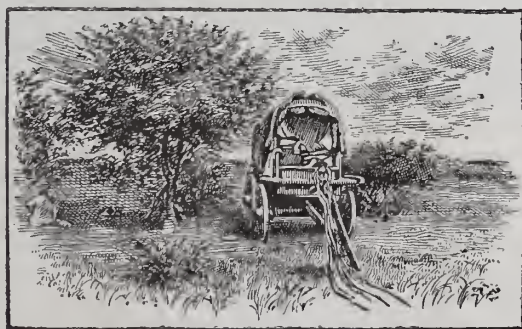
It is still our home, and will have to be for a long time.—
With kindest regards, I remain, yours truly,

A. J. WOOKEY.



PERSONAL NOTES.

CHINA.—The Rev. W. H. Rees records that God is giving the Chi Chou Mission many proofs of His presence and blessing. Another new chapel, six miles from the central station, has been opened, and it was Mr. Rees' privilege to baptize twenty-six persons at the Spring Conference. He has now five very able and devoted helpers, and each distant station is in charge of a preacher. The missionaries are finding increased joy in their work, and an ever-increasing desire among the people to listen and to learn.—The Rev. F. P. Joseland writes a few lines of cheer from Amoy:—"The two Amoy native churches are waking up, urged on somewhat by seeing much success in the neighbouring American churches. On August 5th eight new members were received, five at one church and three at the other. There were large congregations at both churches, especially in the afternoon, when the Lord's Supper was observed. Several members have died lately, but our sorrow is tempered with joy, seeing their faith strong and firm even to the end. Nothing



4.—THE MISSION WAGON.

described to me the way in which the children looked to her as mother while they were with her. She is well known and respected all over the country, and is as kind-hearted a Christian as ever.

No. 3 is a group of Makoba girls, taken as they were

but the Gospel can give such complete victory over death and the grave."

MADAGASCAR.—The Rev. P. G. Peake and Miss Craven have been greatly pleased and encouraged by what they have seen during their visit to Betsileo, and from their reports it seems as if mission work in that province had less drawbacks and discouragements than the work in Imerina.—The Rev. J. A. and Mrs. Houlder reached Tamatave, early in August, "fairly well."—The Rev. W. Hockett's four classes for preachers in different parts of the Vonizongo district are thoroughly successful and very enjoyable. By means of them he comes into contact with a hundred men or more weekly. "I am glad to tell you," adds Mr. Hockett, "that I have had some very encouraging results from my preaching lately. I think quite thirty or forty have come out and made confession."

AFRICA.—The Rev. E. Lloyd, of Kanye, is expected to reach this country about September 20th.—Although the Rev. T. F. Shaw is not able yet to point to any manifest spiritual results, yet he thinks the people listen more interestedly as well as attentively, and the attendance at the services steadily increases. "We now generally have over 100, and not infrequently as many as 150 at a daily service, and generally 150 at the Sunday morning school service, and have had as many as 185; while at the last lantern exhibition we had 260 on two successive evenings. It is convenient to have the lantern two nights a month, just after the full moon."

A STORY has been told of a trick employed by a cunning Chinaman in collecting for a large public building intended to secure good luck, and be a lodging for soldiers. It was arranged to put up a great bell, and anyone who struck it once should be responsible for ten thousand dollars. One man struck and was thus bound. Two men who could give five hundred each joined in giving a strike. Four then joined, and so on. But there came a man who struck and kept on striking. People came and stayed his hand, but he would not be stayed till he had struck thirteen times, and thus was due thirteen myriads! He, however, was equal to the occasion. By his enormous advance over others he became entitled to head the whole business.—Rev. J. SADLER, Amoy.

THE funds of the Missions to Lepers, in a year when others have felt the pinch of commercial depression, have never been so abundant as during the last financial year. Six new Mission hospitals or homes have been opened, so that now forty-one stations are supported, of which thirty-three are in the Indian Empire, six in China, and two in Japan. The report of the National Leprosy Fund seems to endorse altogether the action of the Mission, for it comes to the conclusion that leprosy is not hereditary in India. It recommends the separation of their children from leprous parents, and approves of the voluntary isolation of lepers rather than Governmental compulsion. Thus the Children's Homes and the Leper Asylums of the Mission have received a valuable commendation from outside authority. One of the schemes now before the Mission is that of a hospital for European lepers, to be made nearly or quite self-supporting.—*Church Missionary Intelligencer*.



CHINA.

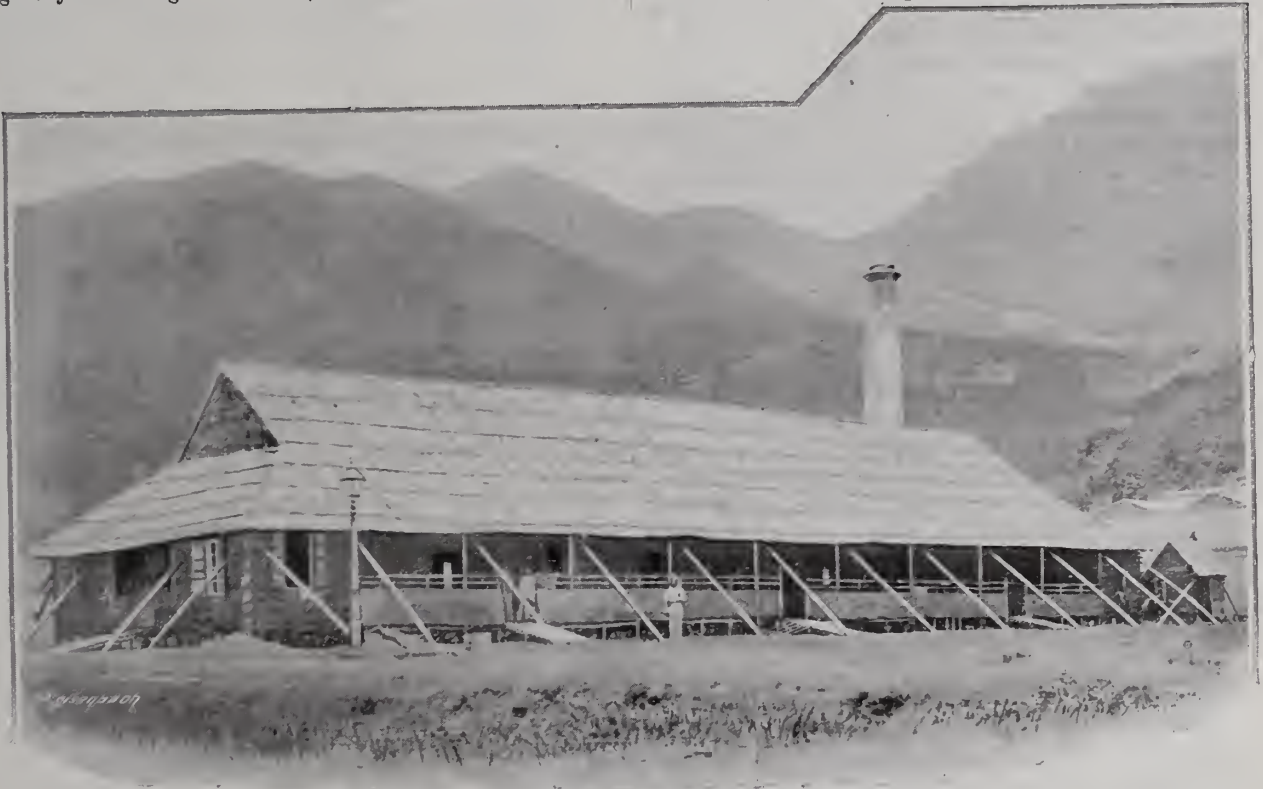
THE ALICE MEMORIAL PLAGUE HOSPITAL AT THE PLAGUE. Hong Kong came to a sudden end on the 21st July, after five weeks of good work.

The number of fresh cases and deaths from plague had so far diminished that the Government was anxious to curtail expenses in some way, and therefore determined to close the Alice Memorial Plague Hospital first. This was perfectly right and fair. We had offered for an emergency, and the emergency was past; therefore, we were quite ready to return to our equally important everyday work. But the manner in which we were treated all through, to the very end, and in every detail, by the Government doctors and other officials was most unjust and unfair. Every insult and annoyance which could be invented they heaped upon us. We have two faults: first, that we are missionaries; and, secondly, that we have been, comparatively, most successful in our work, whereas it had been confidently predicted that we should fail. Dr. Bailey (Dr. Burton's *locum tenens*, and also a missionary of the A.B.M.U.), for example, was not even allowed to discharge his own patients when cured, and when, at the close, we had fourteen patients remaining, all convalescent, several quite well, they were simply all taken from us to the Government Plague Hospital, whence they are being gradually discharged; but not one of them is ever accredited to the A.M.H. in the newspaper lists. They think thus to injure the A.M.H. in the eyes of the public, and prevent what we did from becoming known. From the short account which I sent you last month, you will have seen that Mrs. Stevens' nursing staff were all volunteers, and all untrained in hospital nursing, and consisted of Miss Jones, of the C.M.S., several of the sisters of the Italian convent, and myself. The heaviest part of the work—the night-nursing—Mrs. Stevens took charge of herself, as well, of course, as the organising of all the nursing, and all the domestic arrangements, &c. Just as I am writing this, the sad news comes to hand that Sister Anna Pereira, who, in her turn, was assisting us during most of the weeks of our plague nursing, died on Friday last of the plague—another martyr in the cause of devoted service for the Master. The news comes to us as a greater shock, as this happened a fortnight after the closing of our hospitals. Writing from Macao, I have no statistics with me, but, unless my memory deceives me, we received in all 112 cases,

of whom eighteen recovered. Several of these have, at the present date, been already discharged, and all the others are completely convalescent. We thank God for having given us this work to do for Him, and for His blessing resting upon it. Our only aim was His glory, and the benefit of those to whom, for His Name's sake, we have dedicated our lives. The plague has not left us, but very nearly so, only there remains the fear that, unless extreme measures are taken, it will return with the next dry season and become endemic in Hong Kong. In Canton the plague is also greatly decreasing in virulence, although in some districts it

INDIA.

THE Rev. J. Joshua, the native pastor at Nagercoil, in a letter to a friend in England, who was formerly a missionary in Travancore, writes:—"Travancore is at present in a dreadful condition, owing to the failure of the monsoons, and consequently of all kinds of crops for the last three or four seasons. Especially this year, the wells, not to say anything of rivers and tanks, are most of them dried up, and the people suffer very badly for drinking and buthing purposes. Though a very long



ALICE MEMORIAL PLAGUE HOSPITAL.

is still raging in regard to the number of cases, and missionary work is carried on with difficulty. H. D.

ON Sunday, July 1st, two of the girls from the Wantsai school were received into the church by baptism. The first is the daughter of heathen parents, but her grandmother, who has brought her up, is the teacher of the school. The other is a little girl who was given into my care by the Registrar-General, and was for some months in the Alice Memorial Hospital, being treated for entropium. There she first heard of "Jesus and His love." H. D.

memorial, signed by thousands of people in the district of all creeds and castes, was presented in the early part of last year to the Maharajah for a good supply of drinking water, nothing had been done by him in that direction. The town of Nagercoil and several other towns lying around it have of late been formed into a municipality under a committee of eight members and a president, and the committee are making efforts to improve the sanitary condition of the towns in various ways. The church at this place is, by the blessing of God upon the labours of His servants, gradually developing herself. Last month we had a fancy bazaar, which realised seventy rupees, in aid of the propagation of the Gospel among the heathen by the Mault Society, which

is one branch of Christian Endeavour. Several of our women go out among the heathen on Sunday afternoons, together with the Zenana teachers, and work among them. Also some of our young men give us voluntary help in teaching in Sunday-schools among the heathen, of which we have four at present, exclusive of those conducted by missionary ladies. There is a great revolution of religious thought going on among the Hindus, many of whom are privately searching the Scriptures to find out the truth for themselves. The thefts that take place from time to time in their sacred temples, by which the gods are mutilated, profaned, and robbed of many thousands of rupees' worth of jewels, and especially the one that took place a couple of months ago in the temple at Cape Comorin, which is sacred to one of their chief goddesses, to the extent of more than 500,000 rupees' worth of jewels and golden apparel of the deity, have shamed their votaries and the heathen generally, and have led many of them to believe and confess that idols are no gods. It may be that God designs the heathen to feel by these incidents that they are believing in vanity and in things which cannot save them."

IT was on Wednesday, the 14th of AN INTERESTING March, that we welcomed the wife of BAPTISM. Babu Ram Krishna Lahiri into our converts' home. Last Sunday, the 29th of July, we had the joy of witnessing her baptism with that of her little girl. The rite was administered by the Rev. T. K. Chatterji, in our Bhowanipore Bengali Church. The quiet, impressive service will not soon be forgotten. Will friends pray for these new converts, that husband, wife, and child may grow in grace, and may let their "manner of life be worthy of the Gospel of Christ"? L. J. R.

INTEREST THE Rev. T. K. Chatterjee, pastor of
IN OUR the Bhowhanipur Native Congregational
CENTENARY. Church, Calcutta, has written to the Rev.
W. R. Le Quesne:—"You will be glad
to hear that we, as a church, here are
making an effort to contribute to the Society's Centenary
Fund. We have resolved to make a collection every Sunday
morning during service for one year and make over the
proceeds to the London Missionary Society. The last two
collections have been very encouraging. I am very thankful
to learn that this is not considered by the brethren as a burden.
Some of them were even for having collections twice on every
Sunday, both during morning and evening service. But it
has been decided to have one collection at present. You
know our circumstances. Except a very few well-to-do
people, we all are poor. But I thank God that our poverty
has not stood in the way of sharing in the honour of con-
tributing to the funds of our beloved Society with our
English brethren and sisters."

MISS MACDONNELL has succeeded in
NEYOOR raising sufficient money (Rs. 2,000) to
MEDICAL commence the new Women's Ward, and,
MISSION. as soon as the plans have received the
approval of the Directors, the building
will be commenced. Arrangements were being made for
three baptisms at the hospital. Several other patients have
also been deeply impressed, and they have been placed under
the care of the catechist in the districts to which they have
returned.

MISS CRAVEN has recently received into
EAGERNESS her school thirty more infants, and has had
FOR to refuse quite as many, much to the grief
EDUCATION. and disappointment of the parents. There
was never such eagerness to secure educa-
tion for children as at the present time; and we could with
advantage start several new schools.

AFRICA.

WE learn from the Rev. D. Carnegie
THE MATEBELE that the Sunday services at Hope Fountain
MISSION. are better attended than they have ever
been before, and that they grow increasingly
interesting week by week. Some twenty or thirty natives
attend regularly, besides those on the station, and some of
these are inquiring the way into the Kingdom of God.
Recently a young man said to Mr. Carnegie: "My heart
bids me seek for Jesus. It won't let me rest, and I mean to
find Him. I am so glad you are teaching me His Word."
The three day-schools are also progressing favourably. There
are several promising pupils. "In one sense," says Mr.
Carnegie, "I am more in touch with the people than ever I
was before, being in a better position, therefore, to help and
advise them."

SINCE I wrote you before, the Betsileo
BROUGHT in the cast have been visited with a severe
TO CHRIST epidemic of malarial fever, and in one dis-
THROUGH trict alone it was reported that several
AFFLICTION. hundreds had died from it. I took a fort-
night's medical tour to relieve them, and
shall not soon forget my experiences. There was scarcely a
family escaped, and such a scene of death, illness, and
sorrow I have never seen before. In some huts as many
as seven and eight were lying prostrate with it, and were
utterly helpless. The native diviners and sorcerers had
utterly failed to help them, and the poor folk simply lay
down to die. Our simple drugs acted like magic upon them,
and nearly all we attended recovered. This has told in
favour of the Gospel. They readily abandoned their charms,
and many will soon, I hope, accept Christ. One case I was
specially interested in. When I arrived the friends were
offering a fowl to the ancestors, but were willing to drop it
and accept my medicine. The sick, whom they thought to be

dying, got better, and the friends followed me a long distance, being profuse in their thanks and promises to pray to the true God in future. Indeed, all over the east district there seemed a readiness to abandon their old charms and superstitions; but the danger is that with restored health they may forget their good intentions. We have had, too, some interesting conversions lately. One, a woman, a renowned *Impiskidy*, or diviner, who, after listening to the address of a native preacher, gave up her old customs and accepted the Gospel. She has recently been received into the church. Another was a man practising the same art, only on a much larger scale. He was convicted of sin, and brought his entire apparatus and destroyed it in the presence of our evangelist. He has not yet been baptized, but is on the way. These incidents and others like them show that the *Betsileo* are fast approaching the Kingdom of God, and I trust the day is not far distant when, as a tribe, they will entirely abandon their heathenism and rejoice in Christ Jesus. Following upon the above we held a meeting of country workers in my east district last Monday, at which a plan was adopted for canvassing the whole of the hamlets and visiting every family, with a view to personal conversation, and lead them to the Saviour. Amongst a people like the *Betsileo* this is hard work, but I am encouraged by the warm-heartedness of our native Christians, and their earnest desire to win others.

A. S. HUCKETT.

SOUTH SEAS.

THE Revs. A. Pearse and F. W. Walker have sent the following account of the wreck of the *Mary*:—"We had got as far as Kerema, about twenty-three miles west of Motu Motu, when, in crossing out through a narrow passage in the sand bar, we were becalmed at a most critical point, and the ship, having lost all steerage way, was driven by the tide on the lee bank. A heavy south-east sea was running at the time, and, although the captain did everything that was possible to save the ship, it was without avail. In a short time we were lying over in a most perilous position amidst boiling surf, whilst sea after sea broke heavily over the ship, making it difficult at times to hold on. The captain and crew behaved splendidly throughout, and stood manfully to their posts. As the tide went down the ship was left in shallower water, and there was less sea. All cargo, stores, and ballast were taken out, and crowds of natives came down and carried everything on their heads to the shore. The natives worked splendidly, and not a single thing was stolen. This is most gratifying to record. The anchors, which had been let go just before we struck, were hauled in, and taken out again, with more cable, and placed in more favourable positions, as we still had hopes that when the tide rose the ship might be got off. All day we worked hard, and had every assistance from the

natives, but when the tide rose a heavy sea came with it, and, in spite of our two anchors, we were driven higher and still higher up the beach, and had to abandon all hope of saving the ship. Fortunately, we were within three miles of the mission station, so that we had all our goods carried there, and made ourselves as comfortable as we could under the circumstances. Next day we sent natives overland with letters for Delena and Port Moresby. These were passed along the coast, and in five days the Delena letters were delivered, and Mr. Dauncey at once sent his whaleboat to our assistance. Without the boat it would be impossible for us to go outside to a ship, and no ship was likely to come over the bar to us, after the loss of the *Mary*. The *Merrie England* coming in at the time took our letters next day to Port Moresby. With the most praiseworthy despatch Sir William Macgregor sent the lugger *Tokohu* to our rescue. She arrived on July 4th, sixteen days after the loss of the *Mary*, and anchored outside the bar. With considerable difficulty we got through the surf, and, sending the boat back to Delena, we proceeded in the ship to Darnley Island. There we chartered a pearling lugger, which brought us all safely to Thursday Island, where we arrived on July 10th."

LETTER FROM CAPT. TURPIE.

IN a letter from Fremantle, Western Australia, dated August 2nd, Capt. Turpie reports that the voyage of the new steamer, *John Williams*, from the latitude of the Cape of Good Hope was a boisterous one, with frequent violent changes of wind and high seas, during which, however, the ship behaved very well indeed. Fremantle was reached without the slightest damage of any description to the ship or boats. During the winter months Fremantle is an unsafe anchorage in strong winds, and although the steamer was taken alongside the jetty the day after arrival, for inspection by visitors, it was with difficulty that this was done without damage; and, during the night of August 1st, a sudden change of wind and weather compelled Capt. Turpie to look for shelter some eight or ten miles from Fremantle. A large meeting at Perth had been arranged for August 2nd, but it was impossible for anyone from the ship to attend it. Capt. Turpie was preparing to start for Adelaide when he wrote.

The Rev. S. Bryant, of Johnston Memorial Church, who with much energy and devotion superintended the preparations for the reception of the *John Williams* at Fremantle, has forwarded the following account of the visit of the steamer to that port:—

"Preparations were made at Fremantle and Perth for the ship's appearance, and the Government and the Port officials were ready to do all possible for the ship's safety, and for the convenience of visitors. Collecting cards were being pushed out successfully. Sermons and addresses upon missionary themes prepared the people, and the press was

used liberally for supplying information. The Presbyterians, Wesleyans, and others gladly co-operated with the Congregational leaders.

"Early on Monday morning, July 30th, the harbour-master, Capt. Russell, R.N., sent a hasty message to me that the *John Williams* was entering the roadstead. The pilot was promptly on board, and very soon the health officer and I were alongside, and Capt. Turpie's cheery voice was heard saying: 'We are all well.' Highly complimentary remarks upon the appearance and outfit of the ship were heard on all sides from mariners and engineers. Everyone was kind in the extreme, and whatever was available was at once placed at the disposal of the officers, and the honorary agents (Messrs. J. and W. Batemen) did all they could to further the work of preparation.

"At night a small meeting was held at North Fremantle Mission Church, under the direction of Rev. W. H. Peters; and Captain Turpie and Mr. Hore spoke. On Tuesday, the ship was berthed alongside the pier; and on Wednesday, Capt. Turpie and I hastened to Perth to pay respects to His Excellency Sir W. F. C. Robinson and Sir John Forrest, the Premier. Both gentlemen, amidst pressing engagements, received Captain Turpie most cordially, and obtained a great deal of information about the Society and its work. Everywhere the wonder was that the children are so largely the shareholders of the *John Williams*, and that the London Missionary Society has such extensive fields of missionary enterprise. It was a new idea to many; and the good steamer at the pier, the admiration of all, was a substantial fact, not to be gainsaid.

"On Wednesday afternoon, Perth Sunday-school came by rail, and a large number of people inspected the vessel.

"On Wednesday night, a public meeting was held in the Fremantle Town Hall, under the presidency of the Mayor, Hon. D. K. Congdon. Mr. Morris led the praise, and Capt. Turpie and Mr. Hore delighted and instructed a large audience. As many of the ship's crew as could be spared were present.

"The meeting at Perth was addressed by Revs. C. Manthorpe, G. E. Rowe (Wesleyan), and myself, Mr. Justice Stone taking the chair. The way has thus been paved for a good missionary auxiliary."

The *John Williams* reached Adelaide on August 14th.

THE third week of November (November 18—24) has been set apart by the Metropolitan Auxiliary Council of the Society as the Week of Simultaneous Meetings, combined with Thanksgiving, Prayer, and Self-Denial. It will afford a fitting opportunity for bringing the work of the past hundred years before the churches, and for trying to awaken them to a keener sense of responsibility as to the work of to-day; and it is hoped that the pastors and officers of London churches will utilise the week for starting a movement in support of the Society's Centenary.

OPENING UP NEW WORK IN MONGOLIA.

Ch'ao Yang, June 4th, 1894.

ABOUT eighty miles north-west of Ch'ao Yang lies a village, nestling among the surrounding hills, called "The Residence of the Old King." Three years ago a Mongol prince, with a small army of retainers, had his residence there, and ruled the surrounding country with the harshness of a despot. Nearly all the tilled land was farmed by Chinese, who, although they paid a liberal rental, yet were always subject to having their produce seized by the prince, and were glad to receive whatever payment he wished to give. This could not last for ever. The oppressed Chinese secretly formed a plan to exterminate their Mongol lords. On a dark November night the Chinese, in a body, attacked the palace of the prince, massacred the whole of its inhabitants, and burnt the place to the ground. For nearly two months the whole country side remained in a state of anarchy. These rebels had been much incited and helped by the propagators of a sect called the Chin Tan Tao. Many of the simple country people had been led to believe in the Buddhist doctrine of this sect. When afterwards the rebels were slaughtered by the Imperial soldiers, and the latter made a general hunt for the members of this religious sect, these poor Chinese began to see that they had been deceived by the fair promises their religious teachers had made them. Such was the state of the people's minds when I proposed making a visit to tell them the Gospel of Jesus Christ. A large number of the Mongols who had fled had now returned. The prince's successor had returned with a company of retainers. I was warned by my helpers at Ch'ao Yang that the feeling between the Chinese and Mongols was not the friendliest, and that I should be looked upon as the teacher of a rebellious doctrine. To me it was just the time for preaching the Gospel of Peace and making known the truth of God to those who had been led astray and wounded by the ministers of evil. To show my peaceful intentions I had the company of my wife and my faithful old native helper. Whether these precautions were effectual, or whether my advisers were unduly fearful for my safety, I cannot tell, but we received nothing but kindness from Chinese and Mongol alike. The Mongol prince, to whom I sent my card as soon as I arrived, showed his confidence in me by sending word to ask if I would doctor a horse of his (I suppose he thought that there was little difference between doctoring men and animals), to which I replied that I would have a try if he would send it along.

To find a place in which to live during our short stay was a difficulty. Arriving near the village I had to leave my wife with the carts and baggage to wait in a quiet place while I went forward to find a temporary home. There was one miserably small inn in which a very limited number of people could gather to receive medicine and hear the Gospel. Going out again, I found near by a Chinaman

fitting up a little mud cottage on the main street with all the necessaries for a dye-shop. Finding business had not been successful with him, and as I saw that behind the shop, which would make a good preaching-room, there was a small courtyard with three mud rooms, very handy for my wife and her work, I concluded this was my place. As times were hard with this man he let me have the whole premises for eightpence a day. The appearance of my wife was the signal for a big crowd, and we knew that as long as we wished to stay there would be plenty of hearers of the Gospel.

The next morning the question was how to manage the crowd that awaited us. By using the long box counter, I and my two helpers fenced ourselves into one of the corners of the shop, only allowing a narrow passage to admit one man at a time as they came up for medicine. But we had not come to dispense only, as I told them. The Gospel of Salvation was the first thing, and if we had no such gospel, we should not have come at all. The audience was made up of Mongols and Chinese, and there was a look of astonishment on all their faces as I told them that everyone who wished to become a disciple of Christ would have to be willing to copy the example of Jesus Christ, who loved even His enemies; that no Chinese believer could look with contempt upon a Mongol, as we were all brothers, with one Great Father, even God; that the Gospel we came to preach was one of peace. After half-an-hour thus spent, we opened our medicine boxes and began work. In spite of all our precautions, it was difficult to get these sick and lame people to come in order, for there seemed a great fear that the medicine would give out before their case was attended to. If such numbers of sick people will come, hoping that a few packets of foreign medicine will cure their ills, one can understand, in some small way, the vast crowds of afflicted persons that sought the compassion of Him whose touch brought healing to the diseased limb, and whose command the dead obeyed.

And what curious patients they were! An old man would totter up, "whose back was bad and his legs queer," who thought that the foreigner might be able to renew his youth. Men, who were totally blind, came with the hope of getting new eyesight. Some would not listen when we told them there was no cure. No, they thought the foreign gentleman was lacking in kindness, and if he would "expend his heart" a little more, he could find a way to cure them. Then down they would go on their knees and bump their foreheads on the ground, beseeching my help. A one-eyed man was exceedingly persistent. He would not listen at first to my saying there was no cure for his clouded eye-ball, but he finally had to pass on with the rest. He worked himself into the crowd, and in turn came before me again. He thought I should not recognise him, but I did; so I told him I had no medicine for him. But he was not discouraged. After half-an-hour he turned up again among the crowd of patients, and most unconcernedly pointed out that sightless

eye-ball of his so; I said: "I've no doubt people can easily deceive you because you have a blind eye, but I have two good eyes, and you cannot come again and again without my knowing that I have already attended to you." Some Mongols had old, unhealed wounds which they had received during the rebellion. One, who had hidden in the mountains during that terrible time, had lost all the toes of one foot by frost. So, for an hour and a half, the procession of halt and lame moved round. Then I told the crowd that I was tired, and would rest. This I did, so that my helper might have a chance of preaching the Gospel. It is easy enough to allow all one's time to be taken up with dispensing, and the people hear nothing of the Gospel. Thus we kept up the work during the morning, now preaching, now dispensing.

Meanwhile, my wife had a crowded room of listeners who, in turn, had ailments for which they sought medicine. One woman, who had a very hazy idea of "the doctrine," offered me her little boy as a follower, whom I declined. What curious ideas these people do get! I have been addressed as "Old Jesus"! Another came to the dispensary and asked if "the old gentleman devil was at home." It was said in all simplicity, and he made very profuse apologies when his mistake was pointed out. On another occasion, a poor countryman, coming into the dispensary, saw one of our Chinese almanacs on the wall, on which were some Scriptural pictures. Thinking it was a picture of the foreigner's God, and wishing to show his respect, down he went and knocked his head to it. Preaching to the crowds who came every day during our stay was very enjoyable; but, better still were the little meetings in the evenings, to which I invited all who wished to learn more of "the doctrine." When you can squat on the k'ang with these men all round you, and speak of God, sin, the Saviour, and of the life to come, you seem to get nearer to their hearts. And when one remembered that, without doubt, each of those men had taken part in the rebellion of two years ago, and probably had been guilty of murder or of theft, one felt one could not preach too earnestly the need of repentance and change of heart. Thus, for some days, the work went on.

Though there was no need to use means to attract people, yet one night I gave a magic-lantern exhibition. No room in the whole village could hold the crowd that came. So we moved on to the open common opposite the late Mongol prince's residence. On the wall surrounding his grounds we stuck the sheet, and, until after ten o'clock at night, kept the eyes and mouths of an immense crowd agape. Before leaving that place eight persons wished their names to be registered as learners of the doctrine. The people pressed us very much to stay, but we had been earnestly invited to visit a village five miles away. Here a farmer, who first became interested in the doctrine by reading a tract given him by Rev. T. Bryson during his visit to Ch'ao Yang five years ago, now offered his house to my wife and me for as long as we wished to stay. He had not only learned the Gospel himself.

but had awakened the interest of many of his fellow-villagers. As he was a farmer, of good circumstances, he was able to put up all my helpers and find us a large room for preaching hall and dispensary. Here, too, as at the former village, we had no lack of hearers of the doctrine and applicants for medicine. Here we found the population of the village evenly divided between Chinese and Mongols. Among the latter we had some interested listeners. In this village our work was apparently more successful, for, at the end of our stay, twenty-five persons, all men except one, registered their names as inquirers. Among these only one was a Mongol. The Mongols are timid, and their faith in Buddha is exceedingly strong. But I feel that the existence of a strong Chinese church will give courage to many of these Mongols, who believe the Gospel we preach, to come out and confess the one true God and His Son Jesus Christ. The rebellion of two years ago has done much for the opening out of this part of the field to the preaching of the Gospel. Before that time it was exceedingly dangerous to travel in those parts; but now the bands of robbers have been scattered. The Mongol temples have been destroyed without the slightest hope of being rebuilt. The lamas (or priests), who are the greatest hindrance to the Mongols receiving the truth, have been either slain or dispersed, so that now is the day of our opportunity.

We could not make a long stay in that neighbourhood, as our work at Ch'ao Yang needed us. Thus we returned home with very joyful hearts for the blessing God had given to our efforts. Thirty-three inquirers had registered their names and were willing to enter on a long term of probation before baptism. Since my return I have sent Lin Yi, a very sincere Christian helper, to that neighbourhood to teach these inquirers. The news which he gives of them only confirms our belief that God's Spirit has been working in their hearts. A few of those who first gave in their names became afraid through some persecution that arose, but other persons have entered their names, making the number of inquirers nearly the same—viz., thirty. These men have much to learn and much to endure during their time of probation. May I ask the prayers of all our friends for these, and especially for the one Mongol inquirer, that he may be a sincere believer and be the first-fruits of a great harvest of souls from among the people of his tribe?

Yours sincerely,

JNO. PARKER.



THE Japanese are early risers, and the papers are printed at such time in the morning as to enable them to be delivered to readers by early dawn. This custom holds good the year around. The usual price for a newspaper is *ni sen*, or two cents.—*The Gospel in all Lands*.

A SHINTO SHRINE.

ON a sunny June morning we started from Nikko Hotel to visit the famous mausoleum of Ieyasu, the first and greatest of the Shogun rulers who held sway in Japan from 1603 till the Revolution of 1868.

The courtyard around the Ieyasu temple buildings is entered by a beautiful two-storeyed gateway, disfigured, however, by the grotesque and grinning images which occupy its side niches. Its supporting columns are decorated with a curious geometrical design, which in one pillar is carved upside down, lest the flawless perfection of the structure should excite the jealousy of heaven. The "evil-averting pillar" this is called. On three sides of the court are cloisters covered with bas-relief sculpture, nature-coloured, of trees, birds, flowers; on the right is a stage for the performance of sacred dances, and an altar on which cedar wood is burned during prayer-reciting. At the doorway of the temple we had to take off our boots instead of merely covering them with blue linen wrappers as usual. The interior of the building, the beautifully-marked floor of which was 42 ft. by 27 ft., was very richly ornamented with gilded arabesques of floral design, panellings of exquisitely-carved eagles, phoenixes, chrysanthemums—the ceilings adorned with gold dragons on a blue ground. Pages might be filled with description of its artistic details and curious furnishings. An incongruous transition it seemed, from the contemplation of its solid grandeur and beauty to the Shinto ceremonial which now took place. A shaven priest, in a loose garb of purple *barège* over white linen, and a high black head-piece, squatted on the temple-floor, droning away from a printed book with frequent grotesque prostrations to an accompaniment of gong-beating. A strange feature in the exhibition was a middle-aged priestess attired in a white tunic embroidered in bright green, and a scarlet skirt, wearing on her head a large square of stiff white material, such as one sees among Italian peasantry. At a pause in the priestly performance, she advanced with measured steps to the altar, and thence removed two sticks, covered respectively with hanging paper strips and little bells, and swung these to and fro while she performed a slow *pas-seul* movement round and round the floor, and then, as if to complete the impression of a street show, an attendant youth came forward to collect donations, on receiving which the woman presented us each with small round cakes, one white, one pink, wrapped in a paper, on which was written, in large Chinese characters: "The gods are pleased to bestow, by Imperial appointment, an efficacious baptism to remove spiritual evils." We were also offered wine poured into metal cups. It seemed a painful parody of the Christian communion; and indeed the idea of parody seemed to attach to the whole proceeding, which we had some reason to think was a mere exhibition for the obtaining of tourist gratuities—an impression confirmed by a notice on our hotel wall that Shinto music and dances would be

performed on Sunday nights during dinner on the low platform outside the dining-room window.

It was refreshing to pass from this mummery to the forest-clad hill-side, where we now mounted the 240 great granite stairs leading to the tomb of Ieyasu, the real nucleus of the sacred premises. This ancient mausoleum, surrounded by a stone wall surmounted by an iron balustrade, is a single pagoda-shaped bronze casting. On a stone table before it are an immense stork, and an incense-burner, also in bronze. Far more imposing appeared to us this monument, in its stern simplicity and grandeur of natural surroundings, than all the gorgeous display of the native temple buildings below; those desecrated by the noisy falsities of heathen worship, this ballowed by the silent, solemn reality of death. Words inspired by another lonely Eastern burial came to mind:—

“And had he not high honour,
The hill-side for a pall;
To lie in state, while angels wait,
With stars for tapers tall?

And the dark rock pines, like tossing plumes
Over his bier to wave.”

With intent to exalt Shintoism, a recent Japanese writer has said: “The teachings of Buddha and of Jesus make the future life their chief object, but Shintoism is the way of the living, and not of the dead. . . . To obtain present purity there is no better way than to visit the shrines of Shintoism, the very sight whereof will purify human nature.” But forcibly was it brought home to us both in the beautiful temples below, and there by the lonely grave, that true purity, intelligence, spiritual elevation in the life that now is can be found only in a faith which opens to us mortal men the gateway of the life to come.

ALICE JANE MUIRHEAD.

VALEDICTORY SERVICE ON THE DEPARTURE OF THE REV. J. STONEHOUSE FOR PEKING.—On September 12th, the Congregational churches of Brighton unitedly met at Cliftonville Congregational Church, West Brighton, to bid farewell to Rev. J. Stonehouse, who was to sail for China on the following Saturday. Mr. and Mrs. Stonehouse have occupied for more than a year the “Moffat House,” one of the homes founded for missionaries on furlough. Rev. Ambrose D. Spong presided over the meeting. Addresses were given by the Revs. Keith Walden, E. Storrow, and J. Stonehouse, and other ministers took part in the devotional service. There was a large attendance. The congregation united in singing the hymn, “God be with you till we meet again.” Mrs. Stonehouse and family are remaining in England.

CHRIST IS HERE.

CHRISTIAN, do not yield to fear!
Crimson though thy sins appear,
Though the flaming sword be near;
Christ is here.

Christian, do not yield to doubt!
Weak, thou yet the foe shalt rout;
Bear the cross, and falter not;
Christ is here.

Christian, do not yield to sloth!
Thine is work of priceless worth,
Say not, “No one sent me forth”;
Christ is here.

Christian, rest of heart be thine!
Though the hosts of hell combine,
Vain their rage; be this the sign:
Christ is here.

Translated from the Chinese by JONATHAN LEES.



REV. JAMES WYLIE, of the Scottish Presbyterian Mission in the Ninchwang district, has been cruelly murdered by Chinese soldiers. The vile deed, which has sent a shudder through the British Islands, was utterly unprovoked, and was perpetrated with revolting brutality. Mr. Wylie, who was barely thirty years of age, had been over six years in China, thoroughly understood the people, and was most careful in avoiding cause for offence. He was walking in broad daylight in the main street of Liao Yang, when he met a detachment of Chinese soldiers. On catching sight of the missionary some of the soldiers began to jeer at him, while others abused him in filthy language. Mr. Wylie tried to move away, whereupon one of the soldiers struck him, and this was taken as a signal by the others, who threw themselves furiously upon the defenceless man. As he lay upon the ground Mr. Wylie was stabbed and hacked at with knives, beaten in a frightful manner with musket-stocks and clubs, and kicked unmercifully about the head and body. The officers in charge of the soldiers did not attempt to restrain them, but simply marched them off when

the missionary's life had been apparently battered out of him. Mr. Wylie, however, though mortally injured, was not dead. He was carried to his home, where he received tender and careful treatment. From the first little hope was entertained of his recovery, and he died within a few hours of the attack. An imperial edict has been issued, expressing sorrow at the occurrence, and containing assurance of reparation.

THE *Church Missionary Gleaner* announces that Tinnevely is at last to have a Bishop. For some years Bishops Caldwell and Sargent, missionaries of S.P.G. and C.M.S. respectively, administered the missions of the two societies as assistants to the Bishop of Madras; but this was only a provisional arrangement, and was not continued after their death. It has now been arranged to appoint a Bishop whose jurisdiction, informally transferred to him by the Bishop of Madras, will be accepted by the voluntary consent of the clergy of the district. The appointment lies with the Bishop of Madras, and he has nominated his Archdeacon, the Ven. W. W. Elwes, an excellent friend of missions, who was formerly curate to the late Canon Hoare.

FOR many years the Moravian West Indian Mission has been divided into two "missionary provinces," each with its own government and administration. Some twenty Moravian congregations in the large island of Jamaica form the Western Province, while the Eastern Province comprises nearly thirty stations on eight of the smaller islands. From many of these centres regular services are held in schools or chapels at "out-preaching places." The native missionaries for both provinces have been trained at a Theological Seminary in the island of St. Thomas. Jamaica has two training colleges for teachers, and Antigua has also a normal school to supply female teachers for the schools of the Eastern Province.

ACTING under the imperative advice of his physicians, Bishop Hornby has felt compelled to give up all thought of returning to work in Nyasaland.

WE learn from the *Church Missionary Gleaner* that that Society needs for the year now in progress at least £24,000 more than they received last year. "As the President said at the annual meeting, that is only 10 per cent. addition. But our friends who really desire to see the year's expenditure covered must not imagine that giving or collecting eleven shillings instead of ten, or twenty-two shillings instead of twenty, or £5 10s. instead of £5, will secure what they want. They must remember the vast number of ordinary givers at offertories, and ordinary subscribers, who will never know of the need, and the large number who, if they knew it, would not respond. It is a safe thing to say that if those who really take to heart what we have now said, and act upon it, double their offerings and their collections, that will not amount to more than 10 per cent. upon the whole sum."

ANNOUNCEMENTS.

DEPARTURES.

MRS. and MISS MATTHEWS and the REV. CHARLES JUKES and Mrs. JUKES, returning to MADAGASCAR, embarked for TAMATAVE, at London and Southampton respectively, per steamer *Norham Castle*, August 24th and 25th.

THE REV. G. CULLEN H. REED, appointed to MATEBELELAND, South Africa, embarked at Southampton for CAPE TOWN, per steamer *Hartech Castle*, September 1st.

THE REV. JONATHAN LEES and MRS. LEES and MISS WINTERBOTHAM, returning to TIENTSIN, North China, embarked at Marseilles for SHANGHAI per Messageries steamer *Sydney*, September 16th.

THE REV. J. STONEHOUSE and MISS PEARSON, returning to Peking; MR. ELIOT CURWEN, M.A., M.B., B.C. (Cantab.), M.R.C.S., L.R.C.P., appointed to PEKING; and MISS WHITMEE, proceeding to TIENTSIN, North China, embarked at Southampton for SHANGHAI, per North German Lloyd steamer *Bayern* September 16th.

ARRIVALS IN ENGLAND.

MISS MARY ROBERTS, from TIENTSIN, North China, *via* Canada, per steamer *Servia*, July 29th.

THE REV. E. P. RICE, B.A., from CHIK BALLAPUR, South India, per steamer *Oriental*, August 18th.

THE REV. J. L. GREEN, MRS. and MISS GREEN, from Demerara, per steamer *Orinoco*, August 22nd.

THE REV. JOSHUA KNOWLES, from PAREYCHALEY, Travancore, South India, per steamer *Manora*, to Naples, thence overland, September 12th.

BIRTH.

HUCKETT.—July 7th, at Vonzongo, Madagascar, the wife of the Rev. Walter Hockett, of a daughter.

MARRIAGE.

DAUNCEY—HINTON.—August 16th, at Cooktown, Queensland, the Rev. H. M. Dauncey, of Delena, New Guinea, to Mary Ellen, eldest daughter of George Hinton, Park-street, Walsall.

DEATH.

MILNE.—July 25th, at Kingston, Jamaica, EMILY ANN, widow of the Rev. James Milne, formerly missionary at First Hill, aged 71 years.

ORDINATIONS.

On Tuesday, August 21st, at the Tabernacle Chapel, Llanelli, MR. WILLIAM JOHN MORRIS, of Cheshunt College, was ordained as a missionary to HONG KONG, China. The Rev. Thomas Johns, Chap. Als, presided, and delivered an address; the Rev. G. H. Bondfield, missionary from Hong Kong, described the field of labour; the usual questions were asked by the Rev. George Cousins, the Society's Editorial Secretary, and were satisfactorily replied to by the candidate; the ordination prayer was offered by the Rev. P. J. Morris, of Cardigan, and the charge was delivered by the Rev. D. Wynne Evans. Several other ministers took part in the services, which were held both in the afternoon and evening.

On the evening of Sunday, the 9th September, at the Congregational Church, Worcester, MR. THOMAS WILLIAM BACH, of New College, was ordained as a missionary to TREVANDRUM, Travancore, South India. The Rev. S. March, B.A., presided, and offered the ordination prayer; the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour, and asked the usual questions. These having been satisfactorily replied to, the Rev. R. Vaughan Pryce, M.A., LL.B., delivered the charge to the candidate.

On the evening of Wednesday, September 12th, at the Congregational Church, Soham, MR. ARTHUR WILLIFER YOUNG, of Cheshunt College, was ordained as a missionary to Calcutta, North India. After devotional exercises, conducted by the Revs. A. Moon, W. P. Huddleston, and G. Borrow, the usual questions were asked by the Rev. Owen C. Whitehouse, M.A. Satisfactory replies having been given by the candidate, the charge was delivered by the Rev. A. Holden Byles, B.A. The ordination prayer was offered by the Rev. W. Young, and the field of labour was described by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary.

TO SUBSCRIBERS.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.O.

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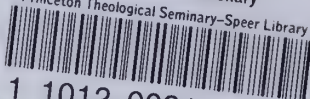
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